

MOUNTAIN LIFE & WORK



**BOOK-EXTENSION SERVICES IN
EASTERN KENTUCKY**

ROBERT F. BEACH

FRIENDS OF THE SOIL

HOWARD KESTER

**SUMMER, 1941
VOLUME XVII
NUMBER 2**

MOUNTAIN LIFE AND WORK

ORGAN OF THE CONFERENCE OF SOUTHERN MOUNTAIN WORKERS

IS PUBLISHED QUARTERLY AT BEREA, KENTUCKY, IN THE INTEREST OF FELLOWSHIP AND MUTUAL UNDERSTANDING BETWEEN THE APPALACHIAN MOUNTAINS AND THE REST OF THE NATION.

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SUBSCRIPTION PRICE \$1.00 PER YEAR, 30 CENTS PER COPY. ISSUED SPRING, SUMMER, FALL, WINTER
Entered at the Post Office at Berea, Kentucky, as second class mail matter

ADDRESS ALL COMMUNICATIONS TO MOUNTAIN LIFE AND WORK, BEREA, KENTUCKY

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Book-Extension Services In Eastern Kentucky

ROBERT F. BEACH

Little astuteness is required for one to arrive at the conclusion that the so-called "mountaineer" of eastern Kentucky must, in many respects, have the world brought to his door. Even the modern road and ubiquitous radio have failed to break down effectively the walls of his cultural and social isolation. All too frequent is the one-room schoolhouse, shabbily equipped, inadequately taught, and poorly attended. Poverty, impossible roads, the natural isolation of homes up and down the countless "hollers," personal disinterest, traditional individualism: these are among the factors which have united to resist the approach of modern educational influences, of however informal a sort.

Not that these are static conditions. Much progress is being made in formal schooling and in adult education. By the very nature of the human material and the geographical elements, however, the way ahead is certain to be long and slow. Unconventional approaches are in order if the liberalizing influences of genuine education are to reach the mountain home where it stands. Among these approaches is the very vital one of book-extension service. In the following pages the writer is concerned with throwing light upon these questions: 1. What are the agencies which have dealt with book-extension work in eastern Kentucky? 2. In view of the total picture of library service in eastern Kentucky, how big a dent are these agencies making in the problem? 3. What recommendations can be made with a view to a more complete and at the same time practical set-up for library extension service to the areas where such coverage does not now exist, or where it is now inadequate?

The area constituting the basis of this survey totals 15,642 square miles, supporting a population (1930) of 910,481.* Its rural character is made clear by the 1930 Census figures. Out of a total

population of 910,481, eighty-nine percent, or 812,960, are classified as rural, i.e. residing in places of less than twenty-five hundred individuals.

There are no large cities in the region. Ashland, located on the northeastern fringe, is the largest, having a population (1930) of 29,074. There is but one other city of ten thousand or more in all forty-four counties. Regarded in terms of library service, the rural nature of eastern Kentucky presents serious problems which thus far have remained unsolved.

In some sections of the United States the public libraries have sufficient strength to take the lead in providing book service to surrounding rural areas. Unfortunately the public libraries of Kentucky are so inadequate that they cannot begin to meet the demands placed upon them. This is particularly true in the region under consideration. At the present time 31 of the 44 mountain counties have no public libraries. Fourteen meager public libraries, whose joint book resources total 56,205 volumes, are scattered through the remaining 13 counties of the region. Taking the population of the 44 counties as a whole, this means 56,205 volumes to serve 910,481 individuals, or approximately one-seventeenth of one volume per person. County-wide library service is non-existent, although several public libraries render nominal county service, without benefit of financial support from the counties involved.

Assuming that the public libraries, at least for the present, cannot carry the responsibility for

* The following eastern counties are included: Adair, Bath, Bell, Boyd, Breathitt, Carter, Casey, Clay, Clinton, Cumberland, Elliott, Estill, Floyd, Garrard, Greenup, Harlan, Jackson, Johnson, Knott, Knox, Laurel, Lawrence, Lee, Leslie, Letcher, Lewis, Lincoln, McCreary, Madison, Magoffin, Martin, Menifee, Morgan, Owsley, Perry, Pike, Powell, Pulaski, Rockcastle, Rowan, Russell, Wayne, Whitley, and Wolfe.

book-extension service to the rural areas of eastern Kentucky, what agencies are available? Which ones have thus far made distinctive contributions in this direction? One may group the agencies, roughly, in two categories. First, there are the private organizations and institutions, chief among which are the colleges, settlement schools, and community centers. In addition, the following organizations render, or have rendered, book-extension service, in some instances as a function incidental to a different type of responsibility: American Sunday-School Union, Frontier Nursing Service, Kentucky Federation of Women's Clubs, Kentucky Sunday School Association, Kentucky Women's Christian Temperance Union, and the Vanderbilt University Circulating library for Rural Ministers.

In the second place, there are the "official" agencies, supported directly or indirectly by public funds. Of these the most prominent is the Library Extension Division of the Kentucky Department of Library and Archives, formerly (1910-1936) the Kentucky Library Commission. One should also place in this category the Library of the Kentucky Federation of Homemakers, established in 1938 for the use of Homemakers Clubs throughout the state and operated from the University of Kentucky. Also administered at the University, by 4-H Club and Home Demonstration officials, is a useful book-extension service which provides for the lending of plays as an aid in selection. Finally, the Packhorse Library Projects of the Work Projects Administration, with their predecessors, have been responsible for a substantial book-extension program. In the following pages brief estimates of the contributions of the more important of these private and public agencies will be given.

Library-extension Services of Privately Supported Colleges, Settlement Schools, and Community Centers. Two lists of privately supported colleges, settlement schools, and community centers located in this region indicate that approximately eighty such institutions are functioning in the forty-four eastern, mountain counties at the present time. The majority of these have book collections to which their own students, staff, and patrons have access. In addition to performing their expected formal and informal academic functions, a few of the libraries of this group serve

"out beyond" in rendering genuine book-extension service to individuals, schools, and communities frequently lacking all other library facilities. A large number, perhaps one third, stand ready to grant library service to individuals not connected with their institutions but who are able to come to the book collections for reading and borrowing. Examples of institutions rendering this type of service are: Annville Institute (Jackson County), Gilbert Henry Community Center (Garrard), Highland Institution (Breathitt), Hindman Settlement School (Knott), and Witherspoon College (Perry).

A small number go a step further and maintain book-lending *and delivery* service to rural readers. Notable examples are Berea College, Homeplace Community Center, and Sue Bennett College. Traveling Libraries and book cars or book trucks constitute the means of taking books to rural readers, a large proportion of whom are school children, reached by visits to schoolhouses.

While it would be impossible to give here a detailed statement of the book-extension efforts made through the years by each of the thirty-two colleges, settlement schools, and community centers which the writer has recently investigated, the work of two institutions is unique in this direction, and deserves special consideration: that of Berea College, and Homeplace Community Center. The exact beginnings of Berea's book-extension work are shadowed in uncertainty. No mention of it appears in the first extant Librarian's report, for 1892-93. By 1897-98, however, the Librarian was able to report that "the traveling library system which has met with so much favor in other places is used here with much success. This department consists of 21 Extension Libraries which Berea student-teachers gladly take with them to their schools in the summer."^{*} Since their inauguration the Traveling Libraries have constituted an increasingly effective means of lending books to individuals, schools, and communities, not only in eastern Kentucky but throughout the mountain territory served by Berea College. Accompanying this medium of book-lending has been developed a plan for the free distribution of books, magazines, and pictures, a service which

* Berea College (Assistant Librarian's report) 1897-98, p.3

has averaged more than ten thousand pieces a year throughout the past decade.

In 1916 intensive extension work was begun in the rural region immediately adjacent to the campus of Berea, by means of a book-wagon. The first to be operated in the South, this book-wagon was apparently the only one to be employed at the time by a college library. Three routes were followed, and individual homes visited by the Berea librarians. For six years, 1916-1922, the work was conducted on a house-to-house basis. Beginning in the summer of 1922, the book-wagon method was confined to work with schools. To take the place of the house-to-house arrangement, a system of Home Reading Circles was set up. Collections of books were placed in the care of selected individuals who were responsible for lending them throughout their neighborhoods. Often the books were stationed in private homes; sometimes in the general stores or Post Offices. During the summer of 1932, fourteen groups of books were lent as "community libraries," being taken chiefly by students who were eager to carry reading facilities to their home communities. In 1934 the Circles were combined with the "community libraries," since which time all collections of this type have been known as Community Libraries.

By 1934-35 one of the most significant trends in the work of the Extension Department had made itself evident. Whereas in 1930-31 but 618 individual loans had been made, either personally or by mail, by 1934-35 the annual number of loans of this type had reached 5345. Behind these bare figures stand an ever-increasing number of individuals, many of them teachers, who were finding it possible to come to the Extension Department for the material they needed for personal or school use. Lastly should be mentioned a minor, though effective extension loan service begun by the Librarian in February, 1939, and carried on independently of the Extension Department. Scattered through the mountain territory are teachers, social workers, county agents, and others, who do not have access to adequate book collections. To a small number of these, one-month loans are made, the only obligation on the part of the borrower being to pay the return postage. Letters of appreciation reveal that the books going out in this service achieve much in the way of countering intellectual starvation. Since 1930-31 the work of the Extension Department has been under the direction of a full-time staff member. At present, extension service continues along the four lines mentioned: Traveling Libraries, book car service



Roadside Stop, Homeplace Book Truck

to schools, Community Libraries, and personal loans to individuals. While Berea has directed its book-extension efforts to individuals, schools, and communities throughout the Southeast, it has been especially concerned with the mountain counties of eastern Kentucky, to which the largest share of its lending efforts has been applied.

Homeplace Community Center offers one of the most distinctive library services of any institution falling within this discussion. In 1930 the Homeplace Traveling Library began its career, with six hundred volumes; it now has about four thousand. Traveling at first in an old car, later in a fitted-out book truck, now in two book trucks, it serves a wide territory extending over Perry, Breathitt, and Wolfe counties. Operation is entirely through schools, reaching in 1939-40 sixty schools representing seventy-five school districts. In 1939-40 alone more than forty thousand volumes were circulated. At present the library staff consists of one trained worker and one non-professional assistant. The great majority of the books are acquired by purchase, thus guaranteeing a book stock suited to actual needs. On weekdays the two librarians start out with loaded trucks, each covering different routes. In the course of one day perhaps five schools will be reached by each worker, old books will be gathered up, new collections circulated, and a wealth of friendly contacts made with children and teachers. Teachers lean heavily upon the service. Children not only read extensively, but often take books home for their parents to read. One week following, the same schools will again be visited, successive calls enabling the librarians to follow reading interests with careful attention. It is difficult to conceive of a more satisfactory basis for book-extension work than that upon which the library service of Homeplace operates. Staff, financial support, and book collections are favoring factors.

Speaking of the library-extension efforts of the colleges, settlement schools, and community centers as a whole, one is forced to conclude that, admitting a few noteworthy exceptions, the services are neither well-conceived nor extensive. Were the book-extension activities of these thirty-two institutions to be concentrated in one county of eastern Kentucky, one might expect to observe a sizable improvement in the library service sit-

uation in that county. However, it is necessary to keep in mind the rural *milieu* in which these scattered efforts are taking place. Nearly three-fourths of the mountain counties of eastern Kentucky have no public libraries within their boundaries; others have one such institution, inadequately supported. Even with adequate staff, support, and planning, the private institutions could scarcely make a dent upon such a situation. But with the added handicaps of inadequate personnel, dependence upon donated books, and in many instances, lack of planned effort, the ventures are reduced to relatively slight effectiveness. Admitting a few exceptions, one is obliged to concur with Miss Elizabeth Hooker's conclusion:

Many community centers, recognizing the almost complete absence in the Highlands of any kind of reading matter, make a practice of lending books to their neighbors. But the books they can obtain through solicitation are usually discards, and most of them are not particularly attractive. Some centers keep deposits of books at schools in the surrounding districts. A few efficiently distribute suitable books; but in general the results are not to be compared to those obtained in rural territory of other regions by a trained librarian equipped with specially chosen volumes and a book wagon*

Generally speaking, the faults of inadequate book-extension work must not be laid at the doors of those who are now administering the book collections of these institutions. With few exceptions, a willingness to serve is evident; in several institutions a commendable degree of initiative is shown, involving careful adaptation to changing social circumstances, and requiring considerable expense. It must be remembered that the majority of the colleges, settlement schools, and community centers which do book-lending to individuals not connected with their institutions, do so voluntarily, at some expense of time and money. These small book collections were not intended for such service; they exist primarily for the use of the students, staff, and patrons immediately at

* Hooker, Elizabeth R. *Religion in the Highlands* New York, Home Missions Council, c1933. p.237.

hand. That many of those in charge are able to put their meager collections to work "out beyond" is tribute enough to the missionary spirit with which many of the Highland enterprises are endowed. As heaven alone their work is considerable. Moreover, it is encouraging to note that many of the workers connected with these institutions know that they cannot go far in a library way. They recognize the agencies whose proper function it is to assume the major share of the burden. For example, there is evidence of helpful cooperation with the WPA Packhorse Library Projects. The future growth of the libraries of this group of institutions, in an extension program, will depend upon: first, the nature of their support; second, the size and suitability of their staffs; third, systematic plans of operation worked out for the areas to be served; and fourth, a periodic re-evaluation of the work of related agencies, and continuing cooperation with them.

Library-extension Division, Kentucky Department of Library and Archives. Proceeding to the "official" agencies which have rendered book-extension service to the eastern, mountain counties of Kentucky, one should first consider the Library Extension Division of the Department of Library and Archives, formerly, 1910-1936, the Kentucky Library Commission. The first public agency of the state to enter this field of service, its formation was largely due to the vigorous efforts of the Kentucky Federation of Women's Clubs, aided by the Kentucky Library Association. Together these organizations were responsible for the framing of a Library Commission Bill; together they rallied public support and saw to it that the Bill passed the legislature. On June 13, 1910, the Bill outlining the Kentucky Library Commission became law.

At the very beginning of its career the Commission became the rich inheritor of a book-extension service already soundly organized and "proven." The writer refers to the Traveling Library system undertaken by the Kentucky Federation of Women's Clubs as a formal activity in June, 1896, itself an outgrowth of earlier efforts of a similar nature on the part of the Monday Afternoon Club of Louisville, of which Mrs. C. P. Barnes was the founder and guiding spirit. Mrs. Barnes had interested a group of Louisville girls in reading, and had arranged a class whose reading

she supervised. In 1887 the Monday Afternoon Club was organized, an outgrowth of this informal group. About 1887, becoming interested in the book needs of the isolated districts of eastern Kentucky, these girls, under Mrs. Barnes' direction, gathered together a collection of fifty books and shipped them to a point in the mountains. Later, perhaps by 1895, the project thus started had grown into a larger service, in which members of other clubs of Louisville participated, still under Mrs. Barnes' leadership. Mrs. Barnes reported the work to the Federation with the result that in June, 1896, the challenge was accepted and the Traveling Library project set up as a Federation enterprise. By 1905 eighty-four Libraries were in existence, containing approximately five thousand volumes, distributed throughout twenty-four mountain counties.* By the time the Library Commission Bill was passed, the Federation had one hundred Traveling Libraries in active use, distributed throughout thirty mountain counties. Fifty-one clubs were cooperating in the work. With the formation of the Commission, in 1910, the Federation turned over its entire book-extension equipment, i.e. one hundred wooden cases, and more than five thousand volumes. Of even greater significance for the health of the new Commission, it presented a workable scheme of operation, boundless good will, and continuing support.

The story of the growth of the library services rendered by the Library Extension Division (Commission) from 1911 to date is worthy of fuller description than can be rendered here. Operating with a staff of from two to six persons, and on a budget of \$6,000 to \$13,000, it has performed major services to schools, communities, and isolated individuals. Perhaps those activities which are of greatest significance to the eastern, mountain counties are: the Traveling Library work with schools, the individual Reference and Loan service including the Reading Courses, and the organization service in connection with the establishment of school or public libraries. Due to the dearth of local public libraries, the scattered population, and the inadequate school collections, these services have been especially vital. A few recent figures will serve to point up the extent of

* Kentucky Federation of Women's Clubs. Yearbook, 1905-1906, p. 12.

the work. In 1937-1939, 263 Traveling Libraries were sent by the Division into the 44 counties under consideration. Of these collections, 116 were borrowed for use in elementary schools, 58 by WPA workers, 55 for use in high schools, 15 for use in small communities, etc.

Several types of evidence suggest an appreciation of the values to be had from the Traveling Libraries. For example, for some time the Division has had to refrain from advertising the Traveling Library service, in order to avoid disappointing prospective borrowers. Again, the large number of "repeat" requests from the same sources constitutes evidence that the books answer a genuine and urgent demand. Finally, the numerous expressions of appreciation volunteered by borrowers indicate that the service is accomplishing much in human values which transcend statistical analysis. The following letter, written by a mature woman of one of the mountain counties, tells its own story of book hunger and appreciation, and speaks for many other similar letters which the writer has been privileged to read:

We are returning the library application card to you. And a list of books which we would like to borrow We are on a rural route here and it usually requires three days for mail to reach us, as it is delivered by horseback. We are a family of three adults and a child of eight years. We have been unable to purchase books for a year and have been lost beyond measure without them. And are delighted to think of reading good books again So you see what a blessing your library would be to us.*

To those who prefer statistics as evidence of the contribution being made, the following are the pertinent figures concerning the activities of the Division during the most recently completed biennium, 1937-1939: total number of books and pamphlets available, 31,388; number of Traveling Libraries issued, 955; Traveling Library books lent, 47,750; reference questions answered, 73,677; total circulation, 801,541 volumes. While these figures apply to the state as a whole, the forty-

* Excerpt from recent letter in files of Library Extension Division.

four mountain counties, so far as the writer can observe, appear to receive their proportionate share of the services.

Because of the financial inability of most communities in eastern Kentucky to maintain tax-supported public libraries, and because of the barriers to the establishment of county-wide library service by county authorities, it will be necessary for the Library Extension Division to continue to direct certain of its services into this area for a long time to come. Adaptations will be required, according to changes in the library situation wrought by the Work Projects Administration and by local governmental authorities.

WPA Packhorse Library Projects. In November, 1939, there was organized in Kentucky a State-wide Library Project, one of forty or more such Projects inaugurated under the direction of the Work Projects Administration. Possibly the two most significant facts concerning these State-wide Library Projects are: first, the degree of their emphasis upon rural, as opposed to urban, library service; and, second, the "demonstration" nature



Library at Hindman Settlement School

of the individual library services rendered. The idea has been not to set up permanent libraries paralleling efforts of local and state agencies, but rather to supplement the work of these agencies by establishing services where none now exist or where existing efforts are seriously inadequate.

Three types of service are included in the Kentucky State-wide Library Project: Assistance, Rural, and Packhorse. It is with the Packhorse work that we are concerned in the following summary. Packhorse Libraries are public libraries initiated by the WPA, operated by WPA per-

sonnel, and giving county-wide service. Books, magazines, scrapbooks, etc., are distributed from these Libraries to mountain homes, by carriers who travel by various means including bus, car, horseback, muleback, boat, or on foot. Branch collections are set up if the situation calls for them. These Projects vary greatly among themselves in the size of their book collections, nature of their staffs, and extent of their usefulness.

Use of carriers on horseback for delivering books and magazines to rural readers did not originate with the WPA. In view of the rough topography of eastern Kentucky, however, this method was chosen as the only practicable way of making a start at reaching the scattered rural population. One interesting predecessor of the present service was the Paintsville Packhorse Library "experiment" of 1913, which was a privately organized enterprise, operating twenty-one years before the earliest government Packhorse Library got under way. In June, 1934, the first government Packhorse Library was started, at Wooton Community Center, in Leslie County. Later the same year a second such project was opened at Hindman, Knott County.

On May 6, 1935, the Works Progress Administration was established. Following the pattern of these first Packhorse Libraries it proceeded to organize other similar projects throughout the mountain counties. As the work grew in extent, the need for a greater degree of coordination became apparent. In line with efforts to bring about such coordination the WPA, in November, 1939, formulated a State-wide Project which has shaped the pattern for all subordinate library projects within the state, and which, under the direction of a trained librarian, has been working to bring about genuine rural library service where such service does not now exist.

While it is not in order to describe detailed methods of operation, the following statistics, as of April, 1940, will serve to indicate the scope of the work in the eastern Kentucky counties:

Number of county Library Projects*	33
Total number of books available	116,742

* Figures for Green and Wayne counties not included, Green county is not within the limits of this discussion. Figures for Wayne county not available at the time when the information was gathered by the writer. Figures supplied by Office of State-wide Library Project.

Total number of magazines available	116,806
Total number of scrapbooks available	2,582
Total number of books circulated,	
April 1940	74,856
Total number of magazines	
circulated, April 1940	67,185
Total number of scrapbooks	
circulated, April 1940	2,653
Number of families served, April 1940	59,733
Number of certified workers employed	
(i.e. on relief rolls)	342
Number of non-certified workers	13
Number of carriers	182

No basis for judging the effectiveness of library service is valid which fails to take into account the nature of the territory and the personnel being served. It should be kept squarely before us that the Kentucky WPA library projects and their predecessors have operated in a rural situation in which, before their coming, county-wide library service was non-existent and local public library service almost negligible. To such a situation the WPA has addressed itself. Operating for the most part with untrained workers and donated materials, it has made a substantial contribution. The simple fact is that Packhorse carriers have taken books in large numbers where no books have been before, have opened up a new field of satisfaction for thousands of isolated families, and have stirred in not a few the desire for the broadening of horizons: personal, cultural, economic, social, and spiritual. Hundreds of written and unwritten testimonials prove this. Here is a message from a reader in Perry County, addressed to the person in charge of the county library project:

I am using this means to express my appreciation to you and your co-workers for the opportunity that is being given to the people in this section of the county by the WPA Packhorse Library. My entire family has developed the reading habit and appreciation of good reading material . . . This is not only true in my home but is true in many homes that are not able to have any reading material whatever, had it not been for the WPA Library. . . *

* Excerpt from recent report of a supervisor of one of the county Packhorse Library Projects.

There is a demand among readers for practical information on agricultural methods, cooking, health, and homemaking. Copies of the Bible and other religious literature are eagerly sought. Though fiction lags in popularity, western "thrillers" find ready readers. Children's books are widely circulated for consumption by adults as well as by young people. History occupies an important place in the reading habits of many borrowers. Magazines are equally as popular as books, and at the head of these rank mechanical and practical magazines which tell how to make things.

As time goes on, Packhorse methods are being altered, wherever feasible, to approximate a more stable type of set-up. Fewer carriers are engaged in house-to-house delivery. More books are being made available in centers to which citizens go to make their own selection of reading matter. In the eyes of those responsible for administering these projects, they are "demonstrations," intended to point the way towards local acceptance of responsibility for maintaining public library service. Thus far the Packhorse Library Projects, while rendering a broad and genuine service to thousands of families, many of whom have no other access to books, do not appear to be attaining their goal of "local acceptance of responsibility" at a very heartening rate.

Conclusion: Suggestions Looking Towards Improved Library Service. To anyone familiar with library conditions in Kentucky it is obvious that the fundamental barrier to progress is a financial one. According to Carleton B. Joeckel, Kentucky would require about 4 percent of its tax resources to support a public library program of \$1 per capita.* Of the forty-eight states, Kentucky ranks sixth in the percentage of tax resources which would be required for the purpose. On the other hand, in tax-paying ability per capita, Kentucky ranks forty-third out of the forty-eight states. Whatever may be truthfully said about the financial situation of Kentucky as a whole should be underscored heavily with regard to the eastern counties. An examination of the financial situation of the individual counties reveals that

forty-two of the forty-four are already using the maximum of tax resources available under present legal arrangements, for purposes other than library service. The total estimated income for several counties, based upon assessed value of property, is as low as \$8,100 per county. While the estimated income of the majority of the eastern counties is well above this minimum figure, in many cases a large debt is outstanding, and all available resources are needed to maintain the public services already functioning.

What general pattern of action is necessary if the eastern counties of Kentucky are to receive adequate library service? It is clear that standard public library service, while it must go on and grow, does not contain the solution. The financial weakness of towns and counties together with the preponderantly rural character of the population dictate the need for extraordinary measures. The cornerstone of any comprehensive library program at all adequate for eastern Kentucky appears to be a plan for regional library service, based upon operating units of two or more counties, and supported by state or federal aid in addition to county funds. In order to assure wise procedure, such regional units should be under the general direction of the Library Extension Division, aided by boards representing the counties involved. Such a plan conceivably would allow room for the book-extension activities of many of the institutions which are now working independently. Quite possibly such institutions as Homeplace, Sue Bennett College, and Berea College could assume a responsible share in the execution of the regional library program. Moreover, should the WPA man-power and funds be placed at the disposal of the Division and others responsible for carrying out regional library service, a considerable backlog of support would thus be available.

The strategic way of showing what can be done would be to select a logical location in the eastern region, win the understanding and support of the necessary authorities in the counties involved, and set up a "demonstration" regional library project. Western Kentucky has her regional library "demonstration" under way, centering at Murray State Teachers College and operating throughout several adjoining counties. A similar plan should be worked out for a group of adjoining mountain

(Continued on Page 18)

* Joeckel, Carleton B. *Library Service*. Prepared for the Advisory Committee on Education. Washington, D. C., U. S. Govt. printing office, 1938. p. 78, 80, 83.

FRIENDS OF THE SOIL

HOWARD KESTER

In the second chapter of Genesis we find these words, "And the Lord God planted a garden eastward . . . and took the man and put him into the garden to dress it and to keep it." In twenty-four simple words the ancient writer, in seeking to explain an historical fact, set forth a basic spiritual law which is the keystone of *FRIENDS OF THE SOIL*—a movement designed to lead men "to recover and secure their kinship with the holy earth, and to establish justice on the land through the instrumentality of a consecrated rural church." *FRIENDS OF THE SOIL* is sponsored and administered by the Fellowship of Southern Churchmen and was born of the conviction that it is the divine business of religion to bind up the wounds of the land and people, to save soils and souls, to make the earth fruitful and beautiful—to dress it and to keep it—and that man cannot attain his full stature until he humbly and reverently allies himself with the spiritual forces inherent in the earth.

FRIENDS OF THE SOIL is a distinctly religious movement whose purpose is further set forth by its founders as follows:

To lead men to regard the earth as holy and man as the steward of the Eternal; to assist the rural church to minister to the total life of the rural community; to work for the reclamation of the soil and other natural resources; to seek by word and action to restore man to his divine earth-right to the end that justice may be established on the land and a richer, fuller, and more abundant life may be the lot of all.

The following ten objectives still further clarify the purposes of the *FRIENDS OF THE SOIL*:

1. To lead men to regard the earth as holy and to cultivate a reverence toward it, and especially the life-giving soil upon which the well-being of our people rests.
2. To strengthen and fortify the rural church as the servant of God in its task of bringing healing to our land and its people, and to interpret the task of the rural church to the nation at large.

3. To declare to all the message of the Christian religion regarding the right use of the soil and of the just relationships that must exist between man and man if we are to build here a nation of free people.

4. To combat the exclusive ownership of the land by the few who rob the many of their God-given earth-right, and to strive for such economic and social arrangements as shall afford security, peace, and a more abundant life for those who till the soil.

5. To seek to use the land—the common heritage of all—for the preservation of the home and the enrichment of the family, and to strive for the protection of the soil and its fruits against the ravages of man.

6. To work toward the development of a subsistence and abundant agriculture especially in the South, and to seek a healthy balance between industry and agriculture in the region.

7. To sponsor such legislation as will enhance and promote the welfare of rural America; to cooperate with federal and state agencies engaged in improving the health and economic security of our people upon the land, and with other agencies that are working toward a just rural order.

8. To work for reforestation, soil reclamation, flood control, crop diversification, and such programs as will further the purposes of *FRIENDS OF THE SOIL*.

9. To honor publicly those who have performed exceptional services in rural areas.

10. To organize local groups, especially through the churches, to work toward the realization of these goals.

The idea that it is man's business to dress the earth and to keep it is far-reaching and of profound significance for our day. The acceptance of this idea involves not alone a new conception of man's relationship to the soil but of those human relationships that arise from tilling and owning the soil. Those who despoil the earth stand under the judgment of God no less than those who oppress His people. To rob the soil of its fertility is to rob the human family of an opportunity to secure from the soil those material

needs without which life stagnates and degenerates. To abuse the soil and its fruits is to curse the human family and to lay upon it needless and intolerable burdens. It is man's divine business to bless the soil with intelligent care, and to regard the earth as a friend to which he must minister with understanding and devotion, and not to regard it as a storehouse to be robbed, plundered, and sacrificed to his own selfish purposes. I think the record of man's pilgrimage on the earth reveals the terrible truth that they who plunder the earth are in the end reduced to misery and despair. To-day we are witnessing the tragic fulfillment of a rob-and-plunder attitude toward the soil throughout much of the world, and nowhere is the condition of the people more closely associated with

soil no longer responds to those who must live upon its fruits; when men, women, and children are uprooted from the soil like weeds from between rows of cotton; when hunger, poverty, and spiritual disintegration are nourished upon fertile acres; when children cry for the simple foods the earth would yield if we but understood it—the clammy hands of the past are upon us and the days of trouble are here. No people are more dependent upon the soil than we, and few have more wantonly wasted it. Here we forgot to remember the original and eternal mandate of the Eternal with regard to man's relationship to the earth, "to dress it and to keep it." Here in a land famous for its piety and zeal the church has never understood that soil-saving and soul-saving



A Beautiful Garden

this type of regard for the land than in America. In such moments it will help us if we call to mind the words of Jeremiah: "Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness . . . and being desolate it mourneth unto me; the whole land is made desolate because no man layeth it to heart."

FRIENDS OF THE SOIL is not a sectional movement, for what it says applies to men everywhere, but it is to southern folk on mountain, plain, and delta that it directs the burden of its message. These are days of judgment. When the

go together. We have been slow to realize the bitter suffering and cruel disappointment so long endured by rural folk. We have been slower in trying to meet our people's needs. Here and there country parsons like Smathers of Big Lick and Gabbard of Buckhorn and many others have brought the dynamic resources of the Christian religion to bear upon the people's problems, and where this has been done religion has become an instrument of social deliverance, a blessing and benediction to the countryside. Today as of old the church of the living God can become a cloud of fire by night for those who seek the high road

leading out of the present social chaos.

FRIENDS OF THE SOIL holds the simple faith that God is the Lord of Life, that God created the earth and that it is sacred and holy. If we are to escape further tragedy, despair, and social chaos we shall have to learn the ways of God as revealed in the structure of the universe and humbly and reverently submit ourselves in obedience to them. Bread, brotherhood, and beauty can only be achieved by our intelligent and creative cooperation with the forces of God resident in the earth and with one another. In the conservation, restoration, enrichment, and up-building of the soil, man may share with God in the work of continuous creation and affirm his partnership in the divine design for a fruitful earth. By struggling to build freedom and justice into the orders of men we may appropriate those spiritual and material resources with which man may achieve a free, just, and noble society. Our relationship to the earth, no less than to human-kind, is a moral one. Upon our acceptance or continued rejection of this idea hangs the future of the rural church in America.

The rural church, revitalized and rededicated by devoted pastors who will give themselves to the total needs of rural life, souls and soils, can literally change the face of rural America. To assert this is neither to minimize nor underestimate what appears at times to be an impossible task.

Sometimes the knowledge that the cure required will be both painful and costly leads us to fritter away our time trying to find quick solutions. However, we do not put our faith in spectacular cures, in panaceas or in one-day utopias. There are no short cuts to the kind of society our faith demands we build. We have seen resolute men set their strength to age-old barriers and seen them crumble. The barriers facing us are great, but they are not too great to be overcome. Other men and other societies have turned barriers into building stones.

The task to which we in the South are called, whether in southern Appalachia or the lowlands of the deep South, is one in which we should glory. Here is a testing ground of democracy, an opportunity for bold social pioneering, for the vindication of Christian principles almost forgotten. Here race and soil may alter the course of human history; for races and soils can, under God, rebuild

the waste places in the life of man and the earth; can weave a pattern of society which will make the stars to sing in their courses.

But let it be borne in mind by those of us who profess to be followers of *The Way* that, as we close our hearts and stay our hands, sinister and catastrophic forces gather upon the body of the earth and in the hearts of our people. The land mourns and the people cry for justice. We must be on the move—and as we move we must be girt for a time of trouble. There are no smooth roads for us or our people. New highways for man and his spirit will have to be hewn out of this intangible-tangible thing we call the South. It is a job for hearts which can stand great pain, for backs which can bear crushing burdens, for hands unafraid of grinding toil, and for faith that can move mountains. These are the "miracles" that can save us.

As I lay awake at night thinking about the southern countryside with its intense poverty, hapless half-slave bondsmen, whimpering children pleading for bread and a toy, broken mothers, fathers, sons, and daughters upon whom life squats like a pot of fire, I remembered what Walt Whitman once wrote:

"Listen! I will be honest with you;
I do not offer the old smooth prizes,
But offer rough new prizes;
These are the days that must happen to you."

FRIENDS OF THE SOIL greatly values the cooperation of the Conference of Southern Mountain Workers in getting its message before the people. Eugene Smathers, who is chairman of the Rural Church Commission of the Conference, is chairman of *FRIENDS OF THE SOIL*. As we begin what promises to be a fruitful and meaningful movement in our region we are grateful for the help already given by so many members and officers of the Conference.

In launching *FRIENDS OF THE SOIL* the Fellowship of Southern Churchmen launches its faith in southern folk, in the land and in its people; in the church of mountain, valley, and plain—all in the firm belief that as we reverence and serve the earth and man we glorify God and build upon the blessed soil a way of life that shall not perish from the earth.

Further information regarding individual and
(Continued on Page 27)

THE COOPERATIVE MOVEMENT MOVES SOUTH

EDWARD YEOMANS, JR.

Readers of *Mountain Life and Work* are familiar with the principles involved in the Cooperative Movement. They have followed the growth of the Adult Education Cooperative Project of the Conference of Southern Mountain Workers, and have seen the people of the Cumberland forming study groups, analyzing their problems, and setting up cooperatives to solve them democratically. Because the cooperative enterprises of the Cumberland Plateau embody many of the essential characteristics which distinguish a group of scattered cooperatives from a Cooperative Movement, the project has the distinction of being one of the important spear-heads of the Cooperative Movement in the South.

There is a great difference between a collection of isolated cooperatives and a Cooperative Movement. The South has had cooperatives for years but its Cooperative Movement is relatively new. The difference lies principally in the amount and kind of education which is carried on along with the organization for business. As long as groups organize exclusively to save money and overlook the social values represented in the Rochdale principles, or fail to recognize the problems they have in common with other groups, there is no Cooperative Movement. However, when groups study the background of the cooperative idea, when they understand the reasoning of the Rochdale pioneers, when they see what has been done in Scandinavia and Nova Scotia by people like themselves studying and organizing, when they are aware of the extent of the movement in this country and feel themselves joined to a social force which has moved steadily around the earth, democratic to the core, fostering peace and abundance wherever it has gone, and when they encourage other groups to do the same thing and later unite with them for greater strength—then a Cooperative Movement has developed.

THE ROCHDALE PRINCIPLES

- One member, one vote
- Limited interest on capital
- Open membership
- Cash business
- Patronage dividends
- Political, racial, religious neutrality
- Constant education
- Cooperation with other co-ops

The principles which unite the majority of people are greater than the practices which separate them. Whether we farm, work in the mills and mines, teach school, or preach sermons, most of us in this country believe in the Christian tradition of the brotherhood of man, in the democratic tradition of freedom, and in the western traditions of education and economic security. In economic terms, whether we are consumers in the towns or producers on the farms, we know that the greater the abundance the more we all benefit. In a country as rich as ours is in natural and technical resources, we wonder why there should be so much scarcity on one hand and privilege on the other. We see that it is because we have al-

lowed relatively small groups, well organized, to take over most of the machinery of production and distribution, while we, the unorganized majority, pay tribute in profits for permission to use it. We see the tremendous growth of monopolies and chains, the increased centralization of economic power, and we find our political rights becoming less able to protect us from economic abuses.

The Cooperative Movement is a means by which the people are winning back a share in the ownership of the wealth they create. By peaceful education and organization, they are proving that the service motive will succeed where the profit motive has failed, and that production and distribution can be handled more efficiently by an organization of patrons than by one of capital.

Cooperators have translated Christian ethics and democratic ideals into the industrial "vernacular" of our age, where we, the people, may understand and use them.

The South has been slow to recognize the great contributions which the Cooperative Movement could make towards solving its economic and social problems. There are many reasons for this,

including the lack of adequate educational opportunities for many of our people, the high rate of tenancy among farmers, the individualism of an agricultural population, the financial control of our resources by distant corporations, and the disfranchisement of the majority of our population. Even so, however, we could not be discouraged. Conditions similar to these confronted Bishop Gruntvig in Denmark a hundred years ago and Father Coady more recently in Nova Scotia. They have much in common with those which existed in England in 1844, when the 28 weavers of Rochdale opened their store in Toad Lane. Each region has met the challenge in its own way: Denmark through folk schools, Nova Scotia through study clubs, England through "societies." In each case, cooperatives have spread to the farthest corners of the land, carrying with them increased ownership, initiative, and hope.

Just what form the movement will take in the South remains to be seen. A great number and variety of cooperatives are doing business here already. The majority are groups of farmers organized to sell cotton, rice, tobacco, fruit and other products. Some of these concerns buy farm supplies for their members as well, but marketing, in the main, is the chief function of the associations. County agents have established many local buying and selling organizations, each doing business in two- or three-state areas, handling farm products and farm supplies and services in nearly equal parts.

Consumers in the towns have established a few widely-scattered cooperative grocery stores and filling stations. Credit unions are increasing more rapidly than any other form of cooperative. While they are most commonly found among industrial and professional groups, they are reaching farmers as well.

Among the various organizations there is little or no unity of purpose or action. Educational programs are few and far between. One group scarcely knows that the others exist. Rochdale principles, if ever discussed, are frequently not carried out. There is no cooperative wholesale in the region. A wholesale, supported by member groups to buy and sell on the national market would directly link our associations together, and join them to the national Cooperative Movement.

An attempt is being made by the Southeastern

Cooperative Education Association to organize these scattered groups into a regional cooperative league. Education through conferences, films, literature and group leaders is being carried on in eleven southeastern states. The S.C.E.A. is working through existing organizations which have endorsed cooperatives, as well as with unorganized groups, to encourage group study for cooperative action. It is bi-racial in its organization and program.

Since it was established a year ago, the S.C.E.A. has had an eventful history. It grew out of two conferences on cooperatives—one held in Greenville, South Carolina, in 1939, and one in Atlanta in 1940—which were conducted by persons who had visited Nova Scotia and who believed that many phases of the Cooperative Movement there could be duplicated in the South. Interest was keen, and when the S.C.E.A. held its first regular conference in Atlanta last fall, delegates came from as far away as Arkansas to report for their co-ops and to share in the planning.

Until January of this year the S.C.E.A. operated without outside support and had only a small fund from membership dues for postage, the monthly bulletin, and the beginnings of a collection of educational material. All the work was done on a volunteer basis. When requests for information and counsel greatly outgrew the facilities, the need for a secretary and field representative became urgent. An appeal to the Julius Rosenwald Fund was granted in December and the work of the S.C.E.A. has been far more effective as a result.

Three conferences have been held this spring: at Baton Rouge, Tuskegee, and Hampton. In addition, representatives of the S.C.E.A. have appeared on the program of many other conferences, sponsored by church, school, and welfare groups. Interest has been gratifying in every respect.

People often ask: "Don't you have to know a lot about business before you can start a cooperative?" They are likely to go on to say, "I am a teacher (or a minister) and I don't know enough about such things."

The S.C.E.A. believes that no cooperative should be started as a business without a thorough period of study beforehand. All the members should know the Rochdale principles and understand the

significance of each. Gradually, as the studying progresses, leaders will be found in the group, and specialists may be called in for consultation. There is usually someone in a community who has the ability to stimulate and direct. He will make a good president. There is usually another with experience in bookkeeping. He will make a good treasurer. And so on. The teacher or minister who calls the group together to consider a cooperative need not know all the answers. He needs, rather, to encourage the group to meet and study. He needs to remember that recreation should be a part of each meeting. He needs patience with a process which, like any democratic undertaking, must move slowly. And finally he needs to recognize and encourage local leadership as it appears, and to turn over responsibility as soon as it can be taken.

In an unorganized community where cash is scarce and credit is expensive, the credit union has been found the most successful type of cooperative with which to begin. The initial capital need not be great, no special buildings or facilities are necessary, and the risk to the members is negligible. The service rendered by a credit union is immediate and obvious—an important consideration for any new undertaking.

Buying clubs grow easily out of credit unions, for the members are accustomed to meeting together and planning a cooperative program. Buying of groceries and supplies together, at a saving, is the next logical step. Stores grow naturally out of buying clubs, for more space, better merchandizing and permanent records are soon needed. Other types of service that might be tried are canneries, potato-curing houses, creameries, refrigerator-locker plants, cooperative purchase of a registered bull or a tractor, etc. Cooperative health groups have benefited certain localities where they have been used. The marketing co-op involves more risk and needs a good deal of experienced direction. Whatever type of organization is agreed upon, the studying should continue so that each member may have a chance to make his contribution to the community planning.

Studying could be carried on in various ways, but the S.C.E.A. believes that the type of "study-groups" developed in Nova Scotia will serve the South as well as any other form. Ten to fifteen

neighbors meet at one or another of their homes each week to read an appropriate article, discuss a local problem, plan a cooperative solution, gossip and have refreshments. Occasionally all the groups in a community will hold a joint meeting to report their activities, plan ahead, and enjoy various recreational activities including singing and folk dancing. Delegates from each group are sent to attend meetings in other communities and to encourage them to start their own groups. As one cooperative after another is organized for business the study groups continue in order to deepen and expand the members' understandings of the cooperative principles and to plan ways of uniting the separate organizations into a practical federation.

It is often asked, "Can such a slow process as the growth of the Cooperative Movement ever come in time to assure peace and democracy, or will some swifter force intervene?"

We can only say two things: that we have to fight for democracy on the home front as well as abroad, and that now is the time to build for the peace after the war is over. In other words, the social gains we have made over the years will be threatened by a war economy, and if democracy is to survive at all we must protect it here. And secondly, there is sure to be a peace eventually, no matter how bitter the conflict, and unless we are prepared to make it a democratic peace, with security and abundance for all, others will turn it to other perhaps less desirable uses.

Churchmen, teachers, students, labor union members, as well as farmers are to be found in the midst of cooperative activities throughout this region. The cause which unites them seems to be greater than the livelihoods which separate them. They want no rewards or privileges for themselves, but only desire to place in the hands of the people the means by which they can help themselves. The Cooperative Movement offers those means, and is an expression of faith in the democratic process and the brotherhood of man.

It may be helpful to mention a few of the cooperatives in the southeastern region which are organized in the Rochdale tradition, and which represent the type of activity that we believe will soon spread to all parts of the South. Mention has been made of the Adult Education Coop-

erative Project of the Conference of Southern Mountain Workers. Some thirty groups are meeting regularly on the Cumberland Plateau. Interesting organizations, including credit unions, fertilizer-mixing co-ops, a group health plan, farm-machinery purchasing co-ops, have grown out of these meetings. Delegates are sent to an occasional institute, or a short course at Berea College, where broader views of the Cooperative Movement are discussed. For further information, write Mr. C. C. Haun, 25 Deep Draw Road, Crossville, Tennessee.

The Mountain Valley Cooperative at Brass-town, North Carolina, is a well-established organization, developed by the farmers of the Hiwassee Valley with assistance from the staff of the John C. Campbell Folk School. A warehouse and store supply the community with flour, seed, fertilizer and groceries. Cream is collected from the members and churned into butter in a modern creamery. The butter is hauled to city markets in trucks owned by the cooperative. Whole milk is bottled and sold. An ice-cream parlor is operated in nearby Murphy with Mountain Valley ice-cream mix. A separate organization, the Mountain Valley Credit Union serves the same region. Brasstown is one of our most completely cooperative communities. For further information, write Mr. Georg Bidstrup, Brasstown, North Carolina.

An interesting experiment is being carried on at the Macedonia Cooperative Community, Clarksville, Georgia. Here there is a cooperative store, similar to many others, but it is a small part of a community which is completely organized on a cooperative basis. Land is owned by the association. One family produces the milk for the community, another the vegetables, a third the poultry, etc. The principles are the same as those of a cooperative business, but here the business is the community, its land, buildings, crops and people. For further information, write Dr. Morris Mitchell, State Teachers College, Florence, Alabama.

Several successful cooperatives may be found in Greenville County, South Carolina, as a result of the educational program of the Greenville County Council for Community Development. There are a number of credit unions, stores, a health co-op and a county-wide teachers' co-op for purchasing

school supplies. In one community alone there is a credit union, a store, a combination library and clinic with a resident nurse, a sweet-potato curing house and a cannery, all owned and operated by the community association. For further information, write Mr. C. B. Loomis, 209 University Ridge, Greenville, South Carolina.

At Tuskegee Institute, there is an excellent consumers' cooperative store, a campus co-op cafeteria run by students, a credit union, and a school co-op handling school supplies, milk and candy, operated by children in the elementary school. For further information, write Mr. W. A. Shields, Tuskegee Institute, Alabama.

The Tidewater Consumers, Inc., has a cooperative store in Norfolk, Virginia, handling co-op label goods; The Red Circle Stores, Inc., is a Negro cooperative grocery store in Richmond, Virginia. Also in Richmond a buying club which has been organized by a minister of the Church of the Brethren operates in the church basement and handles co-op label goods. At the State Teachers College, Florence, Alabama, there is a student-operated credit union, cooperative laundry, and bicycle co-op. There are Negro student cooperative housing projects at Fort Valley State College and at Georgia State College for Negroes, Savannah. There is the University Homes Cooperative Building Society in Atlanta, also for Negroes.

These are by no means the complete list but only a few samples of good, "grass-roots" cooperatives in our region, illustrating what can be done in rural and town situations.

The large farmers' organizations in the area include the Southern States Cooperative, at Richmond, Virginia; the Farmers Cooperative Exchange at Raleigh, North Carolina; the Georgia Cotton Producers Association, Atlanta, Georgia; and the Mississippi Federated Cooperatives (A.A.L.), Jackson, Mississippi; and several others. Besides these, there are a number of purchasing and marketing co-ops on the various Farm Security Administration projects, and a large number of Rural Electrification cooperatives, which are growing in every part of the South.

The S.C.E.A. is compiling a directory of cooperatives in this region. For additional information, either on existing co-ops or on procedure in organizing, write, S.C.E.A., Carrollton, Georgia.

The American Country Life Association

ORRIN L. KEENER

The twenty-fourth American Country Life Conference will be held at Nashville, Tennessee, October 21-24, 1941, under the auspices of the American Country Life Association. The general theme of the Conference, according to Dr. Benson Y. Landis, Executive Secretary, is "The Role of the Rural Community in a Democracy." Dr. Clarence Poe, editor and president of *The Progressive Farmer*, is President of the Association and he will give the address at the opening general session, the evening of October 22. Present plans include other sessions on "Rural Education," including Federal Aid for Public Education, "Improvement of Rural Life Conditions," "Church Contributions to Community Life," and a consideration of "The Impact of the War on American Rural Communities." The Tennessee Cooperating Committee includes C. E. Brehm, Director of Agricultural Extension, University of Tennessee, and Norman E. Frost, George Peabody College for Teachers.

During recent years the Association has brought together about 800 farm leaders and professional people who are engaged in rural education, library work, the rural church, agricultural colleges, and extension work. The 1938 conference was held in Lexington, Kentucky. Some of our readers who are not acquainted with the American Country Life Association may be interested in learning something of its organization and of the first twenty years of its history.

In August, 1908, Theodore Roosevelt, then president of the United States, appointed a Commission on Country Life. "No nation has ever achieved permanent greatness," he wrote, "unless this greatness was based on the well-being of the great farmer class, the men who live on the soil; for it is upon their welfare, material and moral, that the welfare of the rest of the nation ultimately depends." "Agriculture is not the whole of rural life," he continued. "The great rural interests are human interests, and good crops are of little value unless they open the door to a good kind of life on the farm."

The Roosevelt Commission of exploration and

investigation, with Liberty H. Bailey as chairman, and Kenyon L. Butterfield as secretary, took the pulse of rural life. According to their findings, "the main single deficiency" was lack of the right kind of education. Also there was need of higher personal and community ideals, greater intellectual appreciation of rural life, and the development of a greater love of country life by country people, especially boys and girls. In concluding their report, the Commission recommended an exhaustive survey of economic and social conditions of rural life, extension work on a national basis, and the beginning of a campaign of rural progress which should include "the holding of local, state, and even national conferences on rural progress."

The chary attitude of Congress and of the nation generally toward the work of the Commission is indicated by the fact that its members served without compensation, and their report was printed by the government for use of Congress only. The report was finally brought out by a regular book publisher in 1911.

That same year, the chairman of the commission, Dr. Bailey, brought out his book, *The Country Life Movement*. He defined the movement as "the working out of the desire to make rural civilization as effective and satisfying as other civilization." The reconstruction of rural life, as he viewed the situation, "must depend in the main on the efforts of country people themselves." In this point of view, perhaps, inheres the difference in philosophy between this seer and prophet of the Country Life Movement and that of Kenyon L. Butterfield and some of the others who later organized the American Country Life Association. Dr. Bailey evidently inclined to the yeast or leavening theory: "The open country will rise no higher than the aspirations of the people who live there, and the problems must be solved in such a way that they will meet the conditions as they exist on the spot." Butterfield and his associates appear to have had greater faith in the more typically American way of forming an organization, holding national conferences, and adopting a program.

Mr. Bailey stressed the importance of developing the personal resources of the farmer, and pointed out that entertainment and recreation had an important contribution to make; however, rural recreation and entertainment should express what is best in rural life and should be the product of rural people rather than some cheap imitation from the city.

Dr. Bailey closed his important work with words worthy of more wide-spread and more sympathetic consideration than the next two hectic decades were destined to give them.

We have been living in a get-rich quick age. Persons have wanted to make fortunes Persons are now asking how they may live a satisfactory life, rather than placing the whole emphasis on the financial turnover of a business I think the requirements of a good farmer are at least four: The ability to make a full and comfortable living from the land; to rear a family carefully and well; to be of good service to the community; to leave the farm more productive than it was when he took it.

The year after the publication of Bailey's book, the American Academy of Political and Social Science published a number of articles on "Country Life." Most of them, however, dealt with the economic and material aspects of the rural situation. One discussed the rural home under such sub-heads as the site, geological formation, transportation facilities, sewerage and drainage, heating and lighting, the cellar, materials, stables. Human relationships in the home were left out of the picture completely.

In another article in the *Annals*, Dr. John M. Gillette emphasized the need for new ideals in rural living. The most fundamental factor in any situation, he maintained, is the point of view: "A wholesome point of view makes a wholesome life. A changed point of view changes the life." In similar vein, Professor Harold W. Foght, discussing, "The Country School," stressed the need not only of scientific farming, but of a satisfying rural life. Farming should be as profitable as an equal investment in the city would be, he pointed out, but even this alone would not hold the best people on the farm. "Daily life in the country," he argued, "must first be made more

humanly interesting and wholesome." If country life is lacking in social satisfactions, "people will go where they will get them." Dr. Butterfield writing on "Rural Sociology as a College Discipline," stated that "the American rural problem is to maintain upon the land a class of people who represent the best American ideals in their industrial success, in their political influence, in their intelligence and moral character, and in their social and class power."

From the years 1912 to 1916 there were numerous articles on different aspects of rural life in American periodicals, and despite the distractions in Europe, there was a continuing interest in the movement, as evidenced by the fact that Bailey's *Country Life Movement* was reprinted in 1912, 1915, and again in 1916.

In November, 1917, a little group of interested people met at Washington, D. C., to consider the general subject, "What are the chief goals in an adequate program of country life?" The two sessions were presided over by Dr. Butterfield, then the president of Massachusetts Agricultural College; in attendance were Miss Mabel Carney, Dr. E. C. Branson, Dr. A. C. True, Dean A. R. Mann, Dr. Warren H. Wilson, Prof. Paul L. Vogt, Dr. P. P. Claxton, and half a dozen others. In informal meetings these leaders decided to undertake a careful investigation of the country life through a number of sub-committees. Out of these sessions, and later committee meetings, came plans for the calling of the First National Country Life Conference, at Baltimore, in 1919. Strangely enough, to the first session of this First National Country Life Conference came news of the death of Theodore Roosevelt.

The *Proceedings* of that conference set forth "The Objectives of Country Life" according to the conclusions of its committees. The statement begins with the following paragraphs, which were taken almost verbatim from the address of President Butterfield:

The Country Life interest is the supreme rural interest. The welfare of men and women, of boys and girls, in respect to their education, their health, their neighborliness, their moral and religious welfare, is the intrinsic objective of Country Life.

The economic motive is a worthy and dominant one, and a great rural civiliza-

tion must be founded upon a reasonable economic prosperity. Rural democracy can be secured only as farmers get economic justice; that is, only as they have a fair return for their labor and investment. But the end of all effort for economic effectiveness is human welfare and not merely the possibilities of still more profit; not merely ease and comfort, but the values of the higher life.

Thus at the first national conference attention was focused on social well-being, with economic considerations as means to that end—the same emphasis as was noted in Roosevelt's letter, in Bailey's book, and in a few of the papers in the *Annals*.

These objectives of the Country Life Movement were reiterated in later national conferences. At St. Louis in 1923, the theme was "The Rural Home." President Butterfield, in his address, stressed the point that even in the difficult situation in which farmers then found themselves they must not lose sight of the fact that the farmers' movement, while "really economic in its immediate motive, is after all bigger than profit making." The movement is in reality, he said, "a part of the great democratic urge of the present century. It is a demand for justice to huge masses of people." A truly satisfying life, he pointed out, must be measured in quality rather than quantity—"quality of people, quality of life, high ideals."

A year later, at Columbus, Ohio, Dr. E. C. Lindeman protested against the dominance of the economic motive in American life. Even if economic leaders were able to produce farm prosperity, he pointed out, they could not possibly create rural culture or build communities that could adequately meet the evolving needs of life, because their habits of life excluded humanistic interests.

At the fifteenth American Country Life Conference, in 1932, Butterfield set forth, among others, these goals or aims of a Christian rural civilization:

The greater evaluation of spiritual welfare above material welfare.

A family and community life that satisfies the deepest needs of farm people.

A fair chance for each person to develop his full personality.

A true agrarian democracy, with its economic, social, and political implications. A permanent agriculture without a peasant type of living.

A fair deal and true cooperation between urban and rural interests.

A planned agriculture and country life.

The foregoing statements revealing the aims of the founders and leaders of the American Country Life Movement make it clear that the movement has not been merely a struggle for economic prosperity for working farmers; that is in the picture, but it is there in the role of means rather than end. All the material aspects of rural life must have attention. But Bailey, Butterfield, and their close associates persistently maintained that the farmer is more than a wealth producer, more than a tiller-of-the-soil for profit. The Movement has been, at its best, a protest against the materialistic philosophy that would make life merely a competitive struggle for economic gain.

According to the leaders who inspired it, effected the organization and guided it through the early years of its organized existence, the Movement is a quest for the more abundant life for rural people; it is an expression of faith in the spiritual worthwhileness of dirt farmers, a recognition of the potentialities of rural boys and girls, a challenge to all to realize that larger life which alone elevates existence into living and answers the query as to the purpose of life.

Book-Extension Services In Eastern Kentucky

(Continued from Page 8)

counties, operating out of one of the larger mountain towns, such as Hazard. Sponsoring agents in such a case would probably be: the Library Extension Division, a town committee, boards representing the counties to be served, and perhaps WPA representatives. It is possible that private institutions which are now engaged in book-extension activities involving programs of book delivery might turn over to such a regional library a nucleus of books and equipment with which to carry on such a program.

COOPERATIVE LAND USE PLANNING

THEO L. VAUGHAN

The democratic tradition is deeply rooted in American life. Americans like to take part in public affairs—like to have a voice in influencing decisions on public questions which will alter their destiny. Nothing so arouses the ire of one of Uncle Sam's children as to have someone attempt to dictate to him—and this goes double for the farmer. While the American farmer detests being told, he nevertheless responds readily to the invitation, "Come, let us reason together."

Cooperative land use planning is a movement in rural democracy. Farmers, administrators, and technicians counsel together and work together for a better rural life.

Land use planning is rural planning, social and economic. All the forces in agriculture unite to attack the problems of the farmer. It is important, therefore, to interpret land use planning in a broader sense than the name implies. Nutrition, health, roads, credit, for example—all the interests of farm people—come within the scope of land use planning. The name, land use planning, doubtless was decided upon because use of land is basic on every farm, in every community.

The planning program is sponsored by the United States Department of Agriculture and the Land-Grant Colleges and Universities cooperating. Present planning activities can be better understood against a background of historical facts in the development of American agriculture.

Prior to the War Between the States, our nation was predominantly agricultural. The war, however, marked our transition from an agricultural to an industrial nation.

The year 1862 witnessed historic victories for agriculture. Congress passed the Morrill Land-Grant College Act, which authorized the establishment of a Land-Grant College in each state. These were to be colleges for the common people. The Department of Agriculture was set up, although its Secretary was without Cabinet status until 1889.

Twenty-five years later, 1887, Congress passed the Hatch Experiment Station Act, making provision for state agricultural experiment stations.

It had become obvious that these stations were needed to provide factual subject matter for the professors of the Land-Grant Colleges to teach farm boys.

Before many years, there were those who insisted something should be done to take the teachings of the Land-Grant Colleges to the farms. Thus, in 1914, the Smith-Lever Extension Act was passed, providing for the county agent system throughout the nation. Representative A. F. Lever, co-author of the Act, once told the writer that he considered the Smith-Lever Bill his greatest contribution to society.

Thus was set up the trinity of services performed by Land-Grant Colleges and Universities, namely: *teaching, research, extension.*

Extension was conceived primarily as an instrument of adult education, whereby rural people would be taught the practical application of scientific knowledge as related to agriculture. Thus the farmer would raise his level of living through individual effort.

During the 1920's, however, individual farmer efforts, efficient as they were in many cases, appeared impotent in the face of a collapse of farm prices. As a result, there was wide demand for some sort of group action. This agitation brought about the passage of the Agricultural Marketing Act in 1929. This act was designed to control farm prices, and thus went beyond teaching, research, and extension, the traditional aids to agriculture.

Efforts of the Federal Farm Board, however, did not pan out so well. It became apparent that any attempt at price control must be accompanied by production control.

Since 1933, Congress has passed a number of acts designed not merely to show the farmer what to do, but to provide ways for helping him to do it. Some of the agricultural agencies set up by these acts include the Agricultural Adjustment Administration, Soil Conservation Service, Farm Security Administration, Rural Electrification Administration, and Surplus Marketing Administration.

With a number of new public agencies serving the farmer, and with many of these agencies administered by the Federal Government, new problems of administration arose. There was obvious need for correlation and coordination of programs, for adaptation of national programs to local conditions, and for clarification of federal-states relationships.

Committees representing the Land-Grant Colleges and the United States Department of Agriculture met at Mount Weather, Virginia, July 8, 1938, to consider these problems. Out of the conference came a joint statement by the two committees, known at the Mount Weather Agreement. This statement furnished the framework within which land use planning operates today.

Objectives, as stated in the Mount Weather Agreement, are to provide:

... reasonably uniform procedures whereby farmers may take responsibility for the development of sound land-use programs, and policies for the dual purpose of (a) correlating current action programs to achieve stability of farm income and farm resources, and (b) helping determine and guide the longer-time public efforts towards these ends.

Procedures and organization for cooperative land use planning provide for analysis, planning, and program building, beginning in the rural community and extending to county, state, and national levels.

Briefly, organization for planning includes (1) community committees, composed of representative farm men and women from every neighborhood within the community; (2) county committees made up of farm men and women representing every community within the county, together with representatives of federal, state, and local agencies participating in the program; and (3) a state committee, with the Director of Extension as chairman, the State BAE representative as secretary, representatives of state and federal agencies having responsibilities for land use and rural welfare programs; and representative farm men and women from every type of farming area within the state.

The Bureau of Agricultural Economics, with a representative in each state, is the general planning agency for the Department of Agriculture.

There is an Interbureau Coordinating Committee in Washington to advise with the Bureau chief, and also an Agricultural Program Board to serve as an Advisory Council to the Secretary of Agriculture.

Thus machinery has been established for the two-way flow of suggestions from the remotest rural community to Washington and from Washington to the remotest rural community.

Within the state, the Agricultural Extension Service has administrative responsibility for leadership and technical guidance of land use planning. The county agent has responsibility for the promotion and administrative guidance of the planning process within his county.

Rural community building is a task worthy of the closest cooperative effort of all forces within the community. Is it not reasonable, therefore, to approach the job of community building by pooling the practical wisdom of the farmer, the science of the technician, and the experience of the administrator?

Land use planning begins with an analysis of problems, land resources, human resources, the economic and social structure of a given area. Once there has been a determination of what the situation is, planning for action gets under way. This action is carried out by the various agencies, institutions, organizations, groups, and individuals.

Problems are recognized through this procedure and a beginning made toward their solution. In one mountain county the local land use planning committees, for example, reported the following problems: drainage, need for improvement of secondary roads, improvement of schools, lack of community and civic interest, need for community centers, low farm income, poor farm organization, need for increase in size and improvement of pasture, need for increase in number and improvement of quality of livestock, need for conservation and improvement of forest resources, need for improvement of marketing process, poor housing, poor home management practices, and lack of home beautification.

It is evident that these mountain people have done some thinking, made investigations, talked among themselves, and have courageously set out to make theirs a better community in which to

make a living, and a better community in which to live.

These people are approaching the solution of their problems cooperatively, with representatives of local, state, and federal agencies. Thus, needed assistance from without the community can be better adapted to local conditions. Land use planning committees have at their command the combined resources and personnel of all the public agencies serving agriculture.

Although the land use planning program is still new, the results to date are gratifying. Thousands of farm men and women have a clearer picture of their farm, their community, and their county.

Farmers are reorganizing their farms so as to produce a larger income; more families are growing and conserving food; land uses are being adjusted so as to conserve and build up the soil. Rural electrification lines are being extended, community centers built, farm-to-market roads improved, national programs adjusted to fit local conditions, and public agencies in each given area are working as a team. These are representative products of cooperative planning.

Land use planning is not a project or a method, but a social process. It is a continuing process, designed to supply the need for planning to meet the continuous changes occurring in communities, counties, states, and the nation.

Home Is Calling

Love for my people
Wrings at my heart.
How I long for the hills at home,
For the tall mountains
With bald bluffs over-hanging
Patchworks of farm land;
For the lonesome echo of trains
Rumbling down the valleys beyond.

More still,
I yearn to see the hard set faces
Of my laboring people,
Deep lined faces
Wrinkled by the burdens of time.
I want to shake rough calloused hands
And feel their force and strength;
To chop down trees with a double-bitted ax
And haul them to the chimney side.

I want to be there at hog-killing time
And scrape hairs off the scalded skin,
To grind pork and sage through the mill
And eat sausage pats for breakfast.
I'd like to smell the fox hounds
And hear them trail and run;
To watch the rabbits play
Around the water pond,
And ride my horse without a bridle
Across the pasture green.

Hills and people,
Soon I'm coming back to you
To be myself again.

—RALPH C. HAMMOND

Western North Carolina Health Conference

MARGARET FORMAN

The Health Conference in Asheville on June 10 and 11 was unique as a landmark in cooperation. "We don't know of anything like it," said more than one attending. "There isn't another section where people are getting together like this on health." Of course we don't want to be the only ones, and we hope that other communities and areas will soon follow suit!

Growing out of a plan launched last summer by the Health Committee of the Conference of Southern Mountain Workers for a series of state conferences on health in the mountain region, preparations were made by the committee for western North Carolina, under the leadership of Mr. E. C. Waller, President of the Pisgah Institute and Sanitarium. It was a very real disappointment to all concerned that on account of illness Mr. Edwin E. White, chairman of the original Health Committee established in Knoxville, March, 1939, and most active in making preparations for this gathering, should have been unable to attend.

Laymen and professional workers concerned with health needs of the region met for two days to think through their mutual interests. Among the cooperating agencies were the Red Cross, the Work Projects Administration, the Farm Agents, the Farm Security Administration, city and county health departments, welfare departments, the State Medical Society, as well as such individual institutions as the Pisgah Institute, the Mountain Sanitarium, Appalachian State Teachers College at Boone, Western Carolina Teachers College at Cullowhee, the Asheville Farm School, and Asheville College. We enjoyed the hospitality of the Central Methodist Church in Asheville. Dr. Thomas Parran, Surgeon-General of the United States, sent as his representative Dr. R. C. Williams, Chief Medical Officer of the Health Division of the Farm Security Administration. Special mention should be made of the support given by the State Board of Health and the School Health Coordinating Service, both of Raleigh. Among those from these departments who gave most valuable assistance in planning the

conference and in participating as speakers and leaders were Dr. Carl V. Reynolds, State Health Officer, Dr. George M. Cooper, Assistant State Health Officer, Dr. E. S. Lupton, Division of Maternal and Infant Health, Dr. Ernest Branch, Director of the Division of Oral Hygiene, Miss French Boyd, State Nutritionist, and Dr. Walter J. Hughes and Dr. Walter Wilkins of the School Health Coordinating Service.

While the attendance was not large—fifty to one hundred and fifty persons at each session—the delegates represented a wide variety of approaches to the field of health and indicated the probability of a continuing interest and increased cooperation with their respective agencies. The *Asheville Citizen-Times* was very generous in giving advance publicity and in covering all sessions at some length. Three radio broadcasts were arranged by WWNC to give the highlights of the conference and future plans.

In briefest summary, the five sessions of the conference might be said to have covered the following material:

1. *The Health Picture in the Mountain Area.* Through statistics and descriptions of typical situations a picture was given of existing conditions and needs. The program of the Health Committee in trying to understand and prepare to meet these needs served to open the conference.

2. *Prevailing Health Needs.* Lectures, discussions, slides, charts, and other methods were used by recognized leaders in each field to present needs relating to nutrition, dental care, Negro health, and maternal and infant care.

3. *Popular Session.* Dr. Reynolds, as State Health Officer, presented nutrition as the outstanding health need today, and Dr. Williams spoke on "The People's Right to Health."

4. *Available Resources.* A panel, with E. E. Garbee of Appalachian State Teachers College as chairman, presented a wide variety of health services being rendered by various agencies, and in a dramatic skit two health workers in rural areas demonstrated workable ways and means of improving health education.

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Boys Swimming

John A. Spelman III

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5. *Next Steps.* The proposals brought in by the Planning Committee for continuation activities were discussed by the group, modified, and adopted. Dr. Reynolds closed by speaking on "What Next in Public Health?" This final session, climax of the conference, produced the following proposals for the continuation of its achievements, to be made the responsibility of all individuals attending and agencies represented at the conference: (a) That in promoting further cooperation in health we work through the newly organized defense councils set up in each county. (b) That plans be worked out for the establishment of more maternal and infant health clinics in western North Carolina, and that we work toward the establishment of a center here for the training of midwives to serve needy mountain areas. (c) That summary reports of all sessions of the conference be sent to

all who attended and to other interested agencies and individuals. (d) That efforts be made to improve health education—working with school children and in the training of teachers. (e) That the executive committee in charge of this conference, under Mr. E. C. Waller as chairman, draw up plans for a continuing group to carry on the above proposals. This group is to represent all the mountain centers as well as the public agencies—federal, state, county, local—and is to be guided by its own smaller steering committee, which it shall select. It is our express desire that contact be maintained with the Conference of Southern Mountain Workers as our parent organization, for without such a point of contact it would be easy to become too widely diffused and loosely organized to be effective.

It has been a thrilling thing to find so responsive an interest in our plans as carried out thus far. This is only a beginning!

James Still Honored

Mountain Life and Work takes pride in the distinction given James Still, who was this spring awarded one of the Guggenheim Fellowships for creative work in literature.

Mr. Still's first stories were published in *Mountain Life and Work*. One of them was "One Leg Gone to Judgment," which appeared in the October, 1936 issue. Other stories which were printed from time to time were "Journey to the Settlement" and "Twelve Pears Hanging High." The poems which he contributed were "Dulcimer," "River of Earth," "Spring Foal," "Death on the Mountain," and "Shield of Hills." His stories

have also appeared in the *Yale Review*, *Atlantic Monthly*, *Nation*, *New Republic*, *Saturday Evening Post*, *Esquire*, *American Mercury*, *Saturday Review of Literature* and other magazines.

Mr. Still, was born at Lafayette, Alabama and received his A.B. degree at Lincoln Memorial University; his M.A. degree from Vanderbilt University, and his B.S. degree from the University of Illinois. For six years he was librarian at Hindman Settlement School. His present home at Littcarr is on Dead Mare Branch of Carr Creek, Knott County.

MY GRANDMOTHER

BERYL WILSON

"Bless its bones!" My grandmother blessed everything's bones. She loved all life and especially baby life. Babies were babies, regardless of form. She could hardly walk through the barnyard for the babies which surrounded her—chickens, guineas, ducks, calves, kittens, usually some grandchildren, and occasionally a lamb or colt which was unclaimed by its mother. Her apron pockets were storerooms of untold joy for these animal babies.

The grandchildren's storeroom was a big aluminum roaster which was always filled with "tea-cakes." The babies which haunted the kitchen ranged from the oldest son down to the tiniest toddler. Nothing that I have ever eaten surpasses the food with which my grandmother's table was always loaded. Feeding the hungry was her passion, and when the whole family was reunited, we ate from dawn until dark. When I was little, the height of my ambition was to be able to cook like Grandma. I never saw a tramp go away from her door hungry.

She was queen of the hive, and she worked harder than anyone else. Work was a vital part of her being. When she sat down, she always had some crocheting, knitting, darning or patching at hand. She never did any work on Sunday, except in the kitchen. This bit of necessary rest could not be considered idleness.

Born soon after the Civil War, she probably had to work from her childhood on. I know little of her early life except that she was happy. She loved her parents, her older half-sister, and her younger brothers. She worked on the farm and in the house, and when she was married, she had the figure which women of today diet for.

Her work was just begun when she was married. Grandpa was not a wealthy young man, and there was a struggle for security. Rearing ten children is no easy job, and Grandma adopted one to add to her brood. Now her time was occupied with house, garden, canning, and making clothing for the family. Grandpa was in the lumber business. That meant that he was away from home

* Reprinted from *Hex*, the publication of the Class in Prose Writing of Berea College, 1940-1941.

a great deal. Grandma stayed with the children—her only weapon, faith.

She was a religious woman, and I always felt her religion radiating in her love for mankind. I thought of her as a woman who never missed a church service. Then once I heard her talking about the huge crowds of visitors they used to have on Sunday and how many people she sometimes had to cook dinner for.

"But, Grandma, how could you do all that and go to Sunday school and church?" I asked.

"Child, I didn't go to Sunday school until the children were all grown and away from home, and if I went to church, I went at night."

During the years they lived in Mars Hill, they fought to build up the school. They lived in a big house, so they kept boarders, school boys.

"I'd rather board boys than girls any day. They keep out of the way."

In this manner she was mother to almost innumerable boys, as well as to her own six.

My first memories are of her white hair which curled around her face. She was soft and fat and a comforting cuddler. I felt sorry for my little friends who had slender grandmothers. Grandma's blue eyes twinkled, and when she laughed, there were little wrinkles around them. She had an infectious laugh and was easily amused. So our family gatherings were usually just one big gale of laughter. She had all of her teeth pulled and got false ones. They worried her, so she threw them away. Her toothless smile was beautiful to us.

She loved to read but had little time for reading unless she sat up late at night. Even then, she had little time for any book except her worn Bible.

Flowers were her hobby. She collected all she could and cared for them herself. In spring they began blooming, and she had flowers from then until heavy frost killed the baby chrysanthemums. The flowers required almost as much work as the vegetable garden, but they made a leisure-time activity.

When she was sixty-six Grandpa died, and with him went part of her. His long illness had great-

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What's Behind The Headlines In Labor News

JAMES MYERS

Glaring headlines in the daily press announce strike after strike. Violence flares out. Charges and countercharges fill the air. Whose fault is it?

What causes these strikes? How many and how serious are they? What are labor's demands? What wages do industrial workers receive, what hours do they work, what hazards of injury or death do they undergo? How much is the cost of living rising? How long can workers count on continuance of their jobs in defense industries—are they engaged by the year, the day or the hour? If defense jobs are sure only for a limited period, and workers perhaps have to move to fill them, are they entitled to higher pay for that period? Is labor unreasonable in its demands for wage increases, for the right to join unions and settle differences with employers through collective bargaining? What about exorbitant union initiation fees and labor racketeering?

On the other hand, are particular employers and industry in general, greedily holding out to retain for themselves all the profits from defense orders, and unwilling to share their increased prosperity with the workers who turn out the goods? How many employers still flatly deny or secretly but effectively oppose all efforts of workers to bargain collectively through representatives of their own choosing, and defy the law which guarantees that right? Is such opposition to the law and to labor's basic rights a good example of loyalty to democracy? Is the nation suffering from "labor trouble" or from "employer trouble?"

Who knows the answers to all these questions? At least certain major observations can be made, and certain measurements or "yardsticks" can be suggested which the reader can bear in mind as he reads the daily papers and seeks to understand what lies behind the headlines.

In the first place, each of us, if we want to be fair, must realize that unless he knows the answers at least to all the questions I have listed above and the facts as they apply specifically to each particular case, is in no position to judge who is right or wrong, or how much right or wrong the employer or the union may be.

In the second place, it is well for the reader to realize that if he reads only daily newspapers, he receives a distorted impression of the situation. This false impression is probably due not so much to anti-labor bias on the part of some papers, as it is to the fact that it is "News" only when there is labor trouble. When unions get along well with employers, there is seldom any mention of the fact in the papers. The fact is that if on any given day the newspapers were to print even brief accounts of union plants where there is no trouble, there would scarcely be room for any other news in the paper.

Third. There is nothing mysterious about the number of present strikes. Any student of industrial history could have foretold that they would happen. They always do occur in a period of upturn of business activity. The reasons for strikes during an up-curve of business are easily understood. Workers see their employers prospering and see the increasing profits declared to stockholders. At the same time labor begins to feel the pinch of rising costs of living straining family budgets which have little or no margins. Demands follow for higher wages both to meet the higher cost of living and as a share in the increased prosperity of the company. Wage raises are often obtained through negotiation in organized industries without strikes or stoppages.

In unorganized industries employers sometimes voluntarily increase wages and under such circumstances usually have no strikes. When they fail to raise wages justly and at the same time oppose the right of labor to organize and bargain collectively, strikes frequently result. Often the worst strikes occur where the history of opposition to the right of workers to organize has been longest and most bitter. Action and reaction in industrial relations in general tend to be equal.

It has been my observation over a period of many years that in general there are fewer strikes where labor is organized and accepted on an industry-wide basis, than there are where there are no unions or where employers are still fighting against the formation of unions. After unions

have been accepted by employers, machinery exists for the peaceable adjustment of differences. Even when agreements expire, there need be no stoppage of work if both sides agree to continue work while negotiations continue for a new contract, with the understanding that any agreed upon changes will be retroactive. The United Mine Workers offered to do this in the soft coal industry, but the operators at first refused, which alone caused any stoppage in production.

To be sure, as in other human institutions, serious faults exist in some areas in the labor movement including racketeering in some crafts and industries, principally in building and service unions in some of our larger cities where employers often are also involved; and jurisdictional difficulties, and high initiation fees, which cry aloud for remedy and more democratic control from within the movement. Yet, on the whole, the labor union movement stands as one of the greatest achievements of American democracy, giving to the common man a voice in his own economic destiny. It would be a tragedy indeed if, in the name of defense of democracy, the democratic rights of labor were to be abrogated. The suggestion that the right to strike be entirely revoked and arbitration be made compulsory is opposed by the Committee on Manufactures of the Chamber of Commerce of the U.S.A. as well as by labor. A recent scientific study of "Labor and National Defense" by the Twentieth Century Fund points out that compulsory arbitration with sharp penalties against strikers is unworkable in a democracy, citing the experiences of Great Britain, Canada, Australia, and the United States in 1917 to show that voluntary mediation through a National Board brings satisfactory results when given a fair trial.

(Part of this appeared in Social Action, April 15, 1941)

My Grandmother

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ly taxed her strength. She grew old much faster. Still she worked. The little sitting-down jobs came much closer together and lasted longer, and her rheumatism bothered her more frequently.

When I went home from Berea the first summer, I went to see her the first thing.

"You all are coming down for Sunday dinner, aren't you?" she almost stated rather than asked. We went, of course, and I was happy to be completely home again.

As she and I visited together, she said, "Honey, it's so good to have you home again. I'm coming up to your house one of these first days to piece up your Mama's quilt scraps. Pick out your favorite patterns."

The next Sunday I heard her voice only in memories. We tried to calm our grief by thinking she would have had it so. We had all heard her express a desire to die quickly.

Her tombstone says:

Julia Ann Sprinkle

Born October 18, 1867

Died June 19, 1938

There was much more to say. Friends and family are still saying some of it. But the minister said a great deal when he called her "Mother Sprinkle."

Friends of the Soil

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group membership, the organization of *FRIENDS OF THE SOIL* groups, and current literature may be secured by writing the secretary of the Fellowship of Southern Churchmen, Black Mountain, North Carolina.

The twenty-fourth American Country Life Conference will be held at Nashville, Tennessee, October 21-24, 1941, under the auspices of the American Country Life Association. The opening general session will be held Wednesday evening, October 22. Further details will be found in the article, "The American Country Life Association," in this issue.

THE REVIEWING STAND

DO YOU KNOW LABOR? by James Myers. National Home Library Foundation, Washington, D. C., 1940. 126 pages. 50c.

This little handbook of facts about the labor movement was written by the Industrial Secretary of the Federal Council of the Churches of Christ in America. If every American were to read this book, the defending and enlarging of democracy in our midst might become more of a reality and we might all come to see that collective bargaining of working men in unions of their own choosing is, as James Myers says, applying the American principle of representative government in the field of labor relations, granting a voice to every man in the determination of conditions which are vital to his individual happiness and the well being of his family.

In his first chapter Mr. Myers lays down general principles, pointing out that owners of industry have long been organized to deal with workers through their own freely chosen representatives and that the labor movement is in essence a demand for democracy on the part of wage earners. He says that autocratic control makes workers into slaves or rebels, both developing unproductive attitudes. He pleads for economic as well as political democracy saying that "democracy is the only moral form of government. It is based upon the religious concept of the infinite value of the individual."

There follow short, information-filled chapters on such timely subjects as (1) The A.F. of L. and the C.I.O. Controversy; (2) How Grievances are Adjusted; (3) Strikes and How to Prevent Them; (4) The National Labor Relations Act; (5) Labor and World Peace; (6) Negroes and Labor Unions; (7) Workers Education; (8) The Church and Labor.

In his very interesting discussion of union-management cooperation and profit sharing James Myers points out that unions like the Amalgamated Clothing Workers of America and the International Ladies Garment Workers Union have both worked to help manufacturers reduce the cost of production. He says, "Enormous wastes occur in American industry because of the failure of management to take workers into their con-

fidence on problems of operation. No amount of supervision, orders, or driving men in speed-up programs is as effective in the long run as appealing to their intelligence and to the creative instinct which is a part of the human equipment that distinguishes men from animals . . . Labor unions, necessary as they are to assure democracy, are not enough. Some further principle which will more closely integrate the interests of workers, employers, and consumers is needed if we are to advance toward still more constructive economic peace. The principle of partnership most fully meets the test."

He then speaks enthusiastically of the consumers' cooperative movement and says that organized labor and consumers' cooperatives together "offer one of the major hopes of a future society which will be supplied with goods and services of high quality, at low prices, and without exploitation of human beings in the processes of production and distribution."

James Myers does not eulogize the American labor movement. He speaks of poor leadership, of graft and racketeering which may unfortunately be found in labor unions and other American organizations. He does remind us, however, that organized labor in America has used its influence for free public schools, the abrogation of imprisonment for debt, the widening of suffrage to all citizens, and for social reforms like slum clearance and social insurance, whereas employers' organizations have often been actively opposed to these reforms.

In his last chapter James Myers brings a challenge to churches and church members to be reconcilers in labor conflict situations.

JULIA F. ALLEN

LEADERSHIP FOR RURAL LIFE by Dwight Sanderson. Association Press, New York, 1941. 127 pages. \$1.25.

If social leadership is a matter of such social significance as most of us believe, then a study of the theory and training of leadership is a matter of the first importance—especially in a world that has too much leadership of a certain type.

Those who understand the rural point of view

will appreciate Professor Sanderson's ideas of what constitutes good leadership. In general, he holds to the theory that leadership inheres in the group relationship rather than in the leader, the leadership can be developed (for example, among fisher-folk of Nova Scotia or Galilee, and that it is specific, there being "no such thing as leadership in general."

In training potential leaders, the aim to be kept in view is usefulness and service, not leadership. The method involves creating in people a vision of the social needs that should be met, and pointing out the satisfaction to be found in meeting them. The test of a good leader is the amount of leadership which he develops in others.

Rural ministers, teachers, social workers and others who are working at the problems of country life will find the book well worth reading.

O.L.K.

HANDICRAFTS OF THE SOUTHERN HIGHLANDS by Allen Eaton was reviewed in *Mountain Life and Work* in October, 1937, the year it was published. That it is still being read and enjoyed is evidenced by the following statements written by students in a Berea art class.

Bernice Rasnake, Cleveland, Virginia.

I've been surrounded by handicrafts all my life but I guess I just didn't appreciate them as I should have. I was always wishing for "store-bought" furniture, etc, for our home when I should have been pleased because my daddy, mother, and grandmother could make the things we needed so we didn't need to buy them even if we could have afforded them. Since I've read some in Mr. Eaton's book I appreciate them much more and can see beauty in even the crudest handicraft they made. I began to appreciate these handicrafts more when I came to Berea, but this book has made me appreciate them *much* more.

My daddy made our house and most of the furniture—cupboards, cabinets, bookcases, desks, chairs, tables. He also made a nice little log cabin in the corner of our yard for my sister and me. He made most of the furniture for it and that makes it nearer and dearer to us. Daddy bottoms chairs with hickory bark, makes brooms, and sleds similar to the ones pictured in the book. He also made a banjo and taught two of my brothers to play it.

My mother makes hooked rugs and a great many patchwork quilts—flower garden, wedding ring, odd fellow, log cabin, fence row, star, diamond, and many others. She loves to work at them and to show her "latest" ones to the neighbors when they come. I know now how proud she felt because of her accomplishment. I, too, have made things by hand and I understand what a grand feeling it is.

My grandmother still has a loom, and a spinning wheel. She makes many beautiful coverlets. She also makes blankets, towels, etc.

Now that my eyes are *open* I am proud that my father, mother, grandmother, and others can do things with their hands. From now on my eyes will be open and I'll watch for new beauty in every handicraft.

Melba Daniels, Ashford, North Carolina.

Well, the first thing I should like to say is—"Why didn't someone tell me these things?" I wasn't calloused to the beauty in handicrafts around me, but my appreciation was untapped. Mr. Cantieni must have thought I came from a dull place in the report I made of my home community. Why, I'm right in the midst of all the centers named in this book. Crossmore is five miles away, Marion is twenty miles, Penland about fifteen, and Hickory, forty. Spruce Pine is just over the mountain—fifteen minutes by train.

As I read this book I found my memory awakening to more and more of those objects in my own home which are "Made by Hand." How could I have forgotten mother's one hundred quilts—some lined with wool just as she carded it herself, and others preserve the old home spun blankets which were replaced by "store-bought" ones. Those quilts are made with the greatest of care and patience. One has the outline of each of our five Lands embroidered lovingly on its patches. Another is a lively pattern of a Dutch girl and tulips.

The living room designed by daddy has a beautiful fire place made of gray, brown, and white stone set simply but neatly with home-made mortar. The pattern made by the stones is clean, and makes a center of attraction for the entire room. Then there is the churn and its handsome dasher which daddy made from laurel, and the butter ladle and mold, too.

All around me these artists have been making

things with their hands, and I have looked on their creations as something handy for use about the house, and never seeing for once their esthetic values.

When I go home again I shall listen with more awe, and deeper understanding, to the man across the creek who often gives the country far around a peaceful evening serenade as he plays his fiddle he made himself and sings "Sourwood Mountain," "Frankie," etc. When next I walk into the bedroom at my aunt's house where the lacy curtains hang, I shall touch them more lovingly in a dreamy sort of way as I remember the bony, blue-veined hands that crocheted them long ago.

Reading this book makes me want to build with my hands from some wood or clay around me. I now have a reverence for all the roadside displays which aren't just pottery, brooms and trinkets but labor, skill, art, and things that are "Made by Hand."

TIBB'S FLOODERS by Elisabeth Peck. House of Field, New York, 1941. 224 pages. \$1.75.

The last week in May the House of Fields offered to its public *Tibb's Flooders* by Mrs. Elisabeth Peck, of Berea College, author, scholar, lover of folk. In 1937 Mrs. Peck produced *American Frontier*, a book of verse of fine literary quality and historical authenticity. Her readers will be interested to know of her departure into the field of fiction.

Mrs. Peck has written with almost startling simplicity. Style and story stand out with something of the clear boldness of a modern painting, without deep perspectives or shadowy backgrounds; yet shot through with subtle understanding and humor. The book is built upon a foundation of full, experienced years among men and events, times and seasons in the Kentucky mountains.

In the village of Hubben Mrs. Peck has embodied a composite of many an eastern Kentucky county seat. In Lyle County is typified the restricted little political unit in the hills, where insufficient food from the soil is bought with the high price of bone-breaking labor. The simple county machinery centers in the court house town; its judge empowered with authority and here blessed with kindly wisdom; its sheriff and his deputy aides; the court house commons, the seven smart lawyers.

The change of an era is in process, the change from a hoe culture to a highway economy, "the old always neighboring the new." In churches, Delco lights shine on shaped-note hymnbooks; on court days John Henry's mule stands beside the sheriff's new Buick car; there are radios in a town without sewers; "and farmer's sorghum spread on city-baked lightbread." Telephones and trucks carry a chain of intercourse with the bordering world though neither doctor nor dentist are established within the county-community. Here is a familiar setting for an episode that grew out of the epochal Ohio River flood of 1937.

Through the precocious efforts of a teen-age girl the county seat is pricked into consciousness of its obligation to care for a quota of Louisville flood refugees. It is an opportunity to uphold its self-respect though trucks loaded with "relief" must roll within its borders. Hubben proudly sacrifices, prepares, and awaits the unknown flooders guests. They are Negroes. There are head shakes and heart quakes. In a quick and grave moment of decision Hubben finds its balance. The refugees may come "just as if they were white folks." Thus into a mountain village, accustomed only to its own homogeneity, are brought Negro women and children from the city. For both groups there must be reactions, adjustments, "pime curious" interest and eventual understanding. The high spots of human nature break through the crusts and the best of the sympathy and warmth of the races meet.

Mrs. Peck pleases both jaded readers and lovers of mountain life with her skillful, natural use of turns of thought and of succinct speech. Without dialect, she uses the fresh, rich vocabulary of the mountains, a vocabulary coined out of experience, rather than book-worn words. The country woman is interested to see "the beds spread with pretty quilts and the tables set up so lively . . . so bright." "Sit and breathe you a spell of easy air. The day grows stilly quiet, pitchy dark. There is nothing to fret you about. He was that head-sleepy. It's wonderful how speaking a cloud is." There is constant undertow of humor. "It's a shame the way city folks don't have weather."

There is, too, a poetic touch throughout the pages. It comes through the lips of minstrel Bud Hogg, on whose lips is sweet singing, "the singing of those rare souls who refuse to live pent-up and unexpressed." It comes through Uncle Lige,

prophet of weather, whose words perhaps give the undercurrent of the book: "There's a feeling together in this earth. Clouds, rainbows, smoke. They're a part of the world, just the way I am, and we all have a feeling together . . . mare's tails, cornblades, Uncle Lige . . . There's nothing lonely in all this world, boys, it's all feeling and swinging together."

There is no caricaturing, no author's license taken. There is the reality of poverty, of the hard "scuffles" of disadvantaged people. Yet *Tibb's Flooders* is not the present popular novel of social erosion. It is fact lit with humor, a shining incident in dull, hard-bitten days. The characters are not the stock gun-and-whiskey type. The sturdiness, the common sense, the deep-rooted loyalties and prejudices, the canny wit, the mountain mould of mind are lifted out of the traditional literary interpretation by an observant and honest friend. I have read *Tibb's Flooders* with a tall son of a Lyle county. Is it genuine? Is it plumb? "It's bee-line," he said.

The author writes of the city Negro as she has seen him and her treatment differs from that of those who know the Negro of the rural south. He is here somewhat more educated, smoother, less interesting than his country southern kin. In the mountain village the Negro flooders turn instinctively to the primitive, the universal in their new environment, to the simplicity and realness of country life. They return to their homes before the glow of the high plane is broken for both groups and the age-old economic competition begun. The Judge and Sabrina, the most staunch and life-like characters, saw this and did not detain the reluctant departure. Book and episode end together.

Tibb's Flooders is perhaps an idyl. It does not attempt to probe the depths of human emotions. This is the limitation of an idyl. It has its strength in its charming portrayal of rubbly folk whose basic instincts have been stirred. Henceforth there will be new gropings, new desires. Admirers of *American Frontiers* have another pleasure in store but there must be no expectation of comparison, so different are they in form, content and literary quality. *Tibb's Flooders* must find its own readers and claim no reflected prestige from the older pen-child of its author.

MARY P. DUPUY

WHAT TO READ

CONDUCTED BY GLYN A. MORRIS

The keynote of a trend in current thinking is sounded by Walter Lippman in an article entitled "Education vs. Western Civilization," published in *The American Scholar* for Spring, 1941, and suggested by Mrs. John C. Campbell as worthy of attention. Its theme is that modern education denies "it is necessary or useful . . . to transmit from generation to generation the religious culture of the Western world," which culture forms the very cornerstone of our democracy. Mr. Lippman exposes our inconsistency and draws attention to the risk we run. Recommended to curriculum makers.

Mrs. Campbell also recommends *Wind, Sand and Stars*, an artistic and exciting novel by Antoine de Saint Exupery (1939), which, among other things, speaks again of the unrealized possibilities of man's spirit. Though the novel is not about the mountains, the underlying spirit is that which finds expression everywhere. There is much in it for those who need inspiration; a new perspective on the commonplace; another clue to the eternal existence and power of the spirit. Teachers and ministers will find several excellent stories of human endurance and the ability of man's spirit to transcend his environment.

Guideposts for Rural Youth by E. L. Kirkpatrick (American Council on Education, Washington, D. C.) is suggested by Orrin Keener. It deals with rural aspects of finding a job, recreation, church, establishing homes and other problems which concern youth.

Next Steps in National Policy for Youth, a pamphlet published by the American Youth Commission in January, 1941, summarizes from a national viewpoint the total youth problem. The Southern Highlands is an area where all these problems are intensified and this pamphlet can be helpful in indicating both problems and trends to which our programs should be increasingly sensitized. This is a good handbook.

In the February and March number of *Prophetic Religion*, published by the Fellowship of Southern Churchmen, Black Mountain, North Carolina, there is both challenge and inspiration

in Eugene Smathers' article "The Land, Democracy and Religion." Here is a realistic statement of faith and a call to greater service through a creative program which should be read by all who are concerned with both the deficiencies and

the possibilities of the folk who live on the land. It sounds a note, too, that may grow louder and louder as the implications of our present world situation are realized in our land of concentrated wealth and far-flung poverty.

OUR CONTRIBUTORS

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